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By *ADAM FITZ-ADAM.*

To be continued every THURSDAY.

THURSDAY, *May* the 17th, 1753.

THOUGH the following letter came a little out of time for this week's publication, yet in compliment to the ſubject, as well as in reſpect to the writer, I ordered that a very elaborate eſſay of my own, already at the preſs, ſhould withdraw and give place to it.

To Mr. FITZ-ADAM.

SIR,

IT is either an obſervation of my own, or of ſome very wiſe man, whoſe name I forget, That where true LEARNING is, true VIRTUE cannot be far off. The rigid and exemplary life which every individual in our LEARNED PROFESSIONS is ſo well known to lead, might be ſufficient to evince the truth of this obſervation, if I could

could content myſelf with a ſingle argument, where many are at hand. To deſcend a little lower than the learned profeſſions, why are all pariſh clerks orthodox chriſtians, all apothecaries communicative men, or all juſtices of the peace upright men, but as their profeſſions are in ſome degree a-kin to divinity, phyſic and the law?

If we carry our enquiries into the city, we ſhall find thoſe vocations, where moſt knowledge is required, to be moſt productive of the civilities of life. Thus the merchant, who writes his letters in French, is a better bred man than his neighbour the ſhopkeeper, who underſtands no language but his own; while the ſhopkeeper who is able to read and write and keep his accounts in a book, is a more civilized perſon than his landlord at the horns, who ſcores only in chalk.

We ſhall be more and more of this opinion, if we look a little into the lives and manners of thoſe people who have no pretenſions to literature. Who drinks or ſwears more than a country 'ſquire? Who (according to his own confeſſion) has been the ruin of ſo many innocents as a fine gentleman? Why (according to Pope) is every woman a rake in her heart, or why (according to truth) is almoſt every woman of faſhion a rake in practice, but from the deplorable misfortune of an unlearned education?

But the laſt and beſt argument to prove that LEARNING and VIRTUE are cauſe and effect remains ſtill to be produced. And here let me aſk if, from the beginning of time to this preſent May one thouſand ſeven hundred and fifty-three, it has been once known that an AUTHOR was an immoral man? On the contrary, is it not univerſally allowed that he is the moſt virtuous of mankind? To deny that he is the moſt learned, would be a greater degree of abſurdity than I can conceive any

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perſon to be guilty of; I ſhall therefore confine myſelf to his virtues. What the Apoſtle ſays of CHARITY, may as truly be ſaid of an AUTHOR; *He ſuffereth long and is kind; he beareth all things; hopeth all things; endureth all things.* How ignorant is he of the ways of men! How ready to give praiſe even to the leaſt deſerving! How diſtant from that ſource of evil, money! How humble in his apparel! How moderate in his pleaſures! And above all, how abſtemious in diet, and how temperate in wine! It is to the ſocial virtues of an AUTHOR that the preſent age is indebted for a paper called the WORLD, which it is not doubted will do more good to theſe nations than all the volumes, except the ſacred ones, which have hitherto been written.

I AM not hinting to you, Mr. Fitz-Adam, that LEARNING is at preſent in a declining ſtate, and that conſequently there is leſs VIRTUE among us than in former times; on the contrary, when were there more AUTHORS than at preſent? I challenge any age to produce half the number. From hence it appears that LEARNING is in a very flouriſhing condition: for though the GREAT have long ago thought proper to withdraw their patronage from it, it has pleaſed Heaven to raiſe up very able and zealous perſons, who are applying all their time and pains to the advancement of it, and to whom its profeſſors may have *weekly* acceſs, and be aſſured of encouragement and reward in proportion to their merits. Your readers will be, no doubt, beforehand with me in naming theſe patrons of LEARNING, who, it is very well known, are the honourable and worſhipful the fraternity of BOOKSELLERS.

BUT though I have the greateſt veneration for theſe gentlemen, I cannot help being of opinion, that if the old patrons, the GREAT, were to unite their endeavours with

with the new patrons, the BOOKSELLERS, it might accelerate the progreſs of VIRTUE through this iſland. Every body knows the effect which a ſmile, a nod, a ſhake of the hand, or even a promiſe from a great man has upon the inventive faculties of an author. In all probability he would ſit with more ſerenity and loll with more grace in a NOBLEMAN'S chariot than in his BOOKSELLER'S eaſy chair; not to mention that three courſes by a French cook, a deſſert and a bottle of champaigne are more apt to exhilerate the ſpirits than one or two plain Engliſh diſhes and proſaic port. Provided (as indeed it ought always to be provided) that the ſervants of his noble patron will condeſcend to hear him now and then, when he happens to be in want of any thing that is in the province of the ſideboard.

WHO is there among us ſo ignorant as not to know that the two favourite amuſements of gaming and adultery would never have found ſuch univerſal admiſſion, if they had not been honoured with the patronage of people of faſhion? The numbers of dreſt-up monkeys and dancing dogs, which have lately contributed ſo much to our public entertainments, are another proof of what people of faſhion may bring about, if they determine to be active. But as a certain great perſonage, well known in the polite world, was pleaſed of old time to obſerve of Job (though the accuſation was a falſe one), That *he did not ſerve God for nought*; ſo may it be ſuggeſted that the GREAT of this generation will expect to be paid either in pleaſure or profit for their ſervices to mankind. It is ſhrewdly ſuſpected of the BOOKSELLERS, that they have ſome intereſted views in their encouragement of LEARNING; and it is my own opinion that our nobility and people of faſhion are only encouragers of vice and folly as they happen to be paid for

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it in pleaſure: My deſign therefore in this letter is to convince the ſaid people of faſhion that they are loſing a great deal of pleaſure by ſhutting their doors againſt men of learning.

In the article of EATING, for inſtance (that noble pleaſure!) who is there ſo proper to adviſe with, as one who is acquainted with the kitchens of an Apicius or a Heliogabalus? For though I have a very high opinion of our preſent taſte, I cannot help thinking that the ancients were our maſters in expenſive dinners. Their cooks had an art amongſt them, which I do not find that any of ours are arrived at. Trimalchus's cook could make a turbut or an ortolan out of hog's fleſh. Nicomedes, king of Bithynia, when he was three hundred miles from ſea, longed for a johndory, and was ſupplied with a freſh one by his cook the ſame hour. I dare ſay there are men learned enough in this kingdom, under proper encouragement, to reſtore to us this invaluable ſecret. In building and furniture, a man of learning might inſtruct our nobility in the Roman art of expence. Marcus Æmilius Scaurus, the coal merchant, had eight hundred thouſand pounds worth of furniture burnt in the left wing of his country houſe. In the article of running in debt we are people of no ſpirit; a man of learning will tell us that Milo, a Roman of faſhion, owed to his tradeſmen and others half a million of money.

The ladies will have equal benefit with the men from their encouragement of LEARNING. It will be told them that Lollia Paulina, a young lady of diſtinction at Rome, wore at a ſubſcription maſquerade four hundred thouſand pounds worth of jewels. It is ſaid of the ſame young lady, that ſhe wore jewels to half that amount, if ſhe went only in her night-gown to drink tea at her mantuamaker's. Thoſe ladies of faſhion

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